



**MIDLANDS STATE  
UNIVERSITY**



**FACULTY OF ARTS  
DEPARTMENT OF HISTORY**

**INDIGENISATION POLICY AS A VEHICLE FOR SOCIO-ECONOMIC RURAL  
DEVELOPMENT IN ZIMBABWE: A CASE STUDY OF CHIVI COMMUNITY  
SHARE OWNERSHIP TRUST FROM 2007-2014.**

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**DECLARATION**

I, Mavunganidze Nedfant do hereby declare that this research is a result of my work. It has not been submitted anywhere before for any degree purposes or examinations in other university. It is being submitted in partial fulfillment of the requirements for the Bachelor of Arts in History Honors Degree at the Midlands State University.

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## **DEDICATION**

I dedicate this work first to the **Lord God Almighty**, thank you **Lord** for guiding me through.

To my parents and the entire Maunganidze family, may the spirit of the lord be with you and guide you always.

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the Almighty living God for guiding and protecting me throughout the research. His grace is sufficient to me.

## **Abstract**

*The onset of the colonial rule in Zimbabwe during the 1890s retarded the socio-economic fortunes of the country and ultimately led to the impoverishment of the blacks. Rural communities in Zimbabwe have suffered centuries of poverty and underdevelopment since colonialism segregated them from development and took them as reservoirs of cheap labor for the advancement of settler colonial economy. The Indigenisation programme is one among other empowerment programmes designed to redress the historical injustices and inequalities imposed on rural communities by the colonial governments. This research examines the impact of the Indigenisation and Economic Empowerment programme as a vehicle to promote socio-economic rural development in Zimbabwe and Chivi district in particular. Data were collected from both primary and secondary sources such as policy statements, journals, books, articles and internet sources on rural empowerment and Indigenisation. Interviews were drawn from government officials, community leaders such as Chiefs, village heads and councilors, teachers and the generality of the population in Chivi district. The investigation established that the Indigenisation programme delivered what I wish to call patchy development because the projects of the programme have promoted development only in a few selected areas of the district. The programme has the potential to unlock the development puzzle in Zimbabwe but various factors such as lack of capital, political influence of some powerful individuals who interfered with programme implementation, and corrupt tendencies by agents for proposed change among others have hindered the outcome of tangible results in Chivi district and Zimbabwe in general.*

## **LIST OF ACRONYMS**

BSAC	British South African Company
CSOT	Community Share Ownership Trust
CCSOT	Chivi Community Share Ownership Trust
CRDC	Chivi Rural District Council
DA	District Administrator
DDP	District Development Plan
DYDO	District Youth Development Officer
MDC	Movement for Democratic Change
MYIEE	Ministry of Youth Indigenisation and Economic Empowerment Act
NIEEA	National Indigenisation and Economic Empowerment Act
NIEEB	National Indigenisation and Economic Empowerment Board
PRA	Participatory Rural Appraisal
RDC	Rural District Council
ZANU PF	Zimbabwe African Union for Patriotic Front

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## CHAPTER I

### INTRODUCTION TO THE STUDY

#### **Background of the Study**

More than 70% of the Zimbabwean population lives in the rural areas.<sup>1</sup> Rural areas have been historically neglected in terms of development since the colonial period as they were viewed as reservoirs of cheap labour for the advancement of settler colonial economy. From the 1890s to 1980, Zimbabwe was gradually turned into a white-supremacist colony, in which black people were dispossessed of their economic resources and politically subjugated. In short, the black people were discriminated against socially, economically and politically while extrajudicial methods were used to further entrench the system of black servitude in Zimbabwe. In effect, black Zimbabweans were consecrated in the rural areas where they did not have access to, and control over, their natural resources. They did not own the means of production, and had limited access to education, health, and other social services. This colonial heritage played a major role in the impoverishment of the rural areas in Zimbabwe. The concept of Indigenisation and empowerment in Zimbabwe therefore derive their relevance and significance from the colonial background and the objectives of the struggle for independence where the government sought to redress the historical injustices and inequalities imposed on the rural communities by the effects of colonialism.

The struggle for a free and democratic Zimbabwe was fought around the need for black Zimbabweans to determine their own political destiny, gain access to and control over their natural resources, means of production, and social services. At independence in 1980, the new black-led government inherited a racially polarised nation. Matunhu postulated that whites (urban communities) lived in opulence while Africans (mostly in rural communities) lived in abject poverty and underdevelopment.<sup>2</sup> He also went on to say that failure by the government

to empower the blacks out of poverty could be translated as failure to deliver on the expectations of the very people who had, directly or indirectly, participated in the liberation struggle.<sup>3</sup> Hagen believes that the need for economic empowerment programmes in many African countries stems from the historical marginalization and exclusion of Africans in the mainstream economy during the colonial period.<sup>4</sup> Indigenization and economic empowerment programmes in many African countries therefore are attempts at addressing and correcting the imbalances of the colonial past. Since independence, the government of Zimbabwe has passed on several policies to economically empower the rural areas such as the Land Reform and Resettlement Program that was accelerated in 2000 in a bid to equitably distribute land between the historically marginalised blacks by the white minority.

In 2007, the Zimbabwean Government thus sought to include the rural areas into the mainstream economy and correct the historic socio-economic deprivation through the Indigenisation and Economic Empowerment Act (Chapter 14:33) of 2007. Section 14 of Statutory Instrument 21 which operationalises the Act provides for the establishment of Community Share Ownership Trusts which are considered for equity ownership in qualifying businesses.<sup>5</sup> The main objectives of the Community Share Ownership Schemes or Trusts are to enable communities to benefit from their own resources, reinforce the role of communities in economic development by enabling communities to make decisions on their development priorities and to ensure Broad based participation of rural areas in the mainstream economy. Tsvakanyi eluded that the need to empower the once marginalised Zimbabweans is what led to the crafting of the Indigenization and Economic Empowerment Act (chapter 14:33) of 2007 which specifies that at least 51% of shares of public companies and any other business shall be owned by indigenous Zimbabweans.<sup>6</sup> The Indigenisation through Community Share Ownership Schemes or Trusts therefore is a calculated remedy of the historic socio-economic deprivation and a vehicle to spearhead socio-economic rural development in a broad based

manner through the provision and maintenance of schools, clinics, roads, irrigation schemes, water and sanitation among others.

Chivi district in Masvingo Province is one of the areas which have been historically deprived and backward in terms of development since the advent of colonialism in Zimbabwe. According to Mazarire, the land that is modern day Chivi lies forty kilometres (40km) south of Masvingo and is bordered by the Runde and Tugwi rivers.<sup>7</sup> The area lies within natural regions IV and V and historically known to be drought prone. The district receives, on average, between 500 to 600mm of rainfall per year and its temperatures sometimes reach a scorching 25<sup>0</sup>C and drop to only 15<sup>0</sup>C in the coldest month.<sup>8</sup> The district has little to offer in terms of economic developments to its vast communities which is comprised of thirty two (32) wards which makes up three (3) constituencies (Chivi South, Chivi North and Chivi Central). However, it is believed that in pre-colonial times, people in this district had their own socio-economic strategies that secured their livelihoods and the poverty that the district is facing is a result of factors that lie outside of the residents thereof. It is a result of the superstructure that puts in place socio-economic bottlenecks that prohibit the rural communities to ascend out of poverty and underdevelopment. This study therefore seeks to examine colonial impact on the rural communities and analyse the impact of the Indigenisation policy's principle of CSOTs as a scheme to redress the historic inequalities and to promote the socio-economic livelihoods in Zimbabwe and Chivi district in particular.

### **Statement of the problem**

Rural communities in Zimbabwe continue to languish in poverty despite an abundance of mineral wealth that the country possesses. Moreso despite the fact of leading a successful revolution that saw the attainment of independence, the country spend many years of socio-economic stagnation and backwardness. Since the attainment of independence in Zimbabwe, national leaders have resorted to various means and strategies aimed at resuscitating socio-

economic rural developments. According to Matunhu, upon attainment of political independence from Britain in 1980, the Zimbabwean government committed itself to empowering the historically marginalised members of society to ascend out of poverty and under-development through the Ridell Commission of 1980, the Indigenous Business Centre (IBDC) of 1990, a Select Committee on the Indigenisation of National Economy of 1992 and the Affirmative Action Group (AAG) of 1994.<sup>9</sup> However despite the fact that the country has so many intellectuals and development practitioners, development in Zimbabwe has always remained between a dream and a nightmare. An analysis of other developed countries like China shows that the implementation of clear economic policies and goals can lead to a sustainable development of a nation. The indigenisation and Economic Empowerment policy specifically Community Share Ownership Schemes was one promising policy that was implemented to promote socio-economic rural developments in Zimbabwe. It is with this view that the research seeks to analyse the effectiveness of the Indigenisation's CSOTs as a scheme to accelerate socio-economic rural development in Chivi district and Zimbabwe in general.

### **Research Questions**

The research sought to answer the following question:

- (a) Why was the Community Share Ownership Programme launched?
- (b) How do the CSOTs operate?
- (c) What are the successes and failures of the programme?

## **Research Objectives**

The study seeks:

- To investigate the effectiveness of the Indigenisation's principle of Community Share ownership Trusts in promoting socio-economic rural development in Chivi district since 2007.
- To account for the implementation of the program
- To analyse Zimbabwe 's Indigenisation programme' strength and weaknesses
- To assess the successes and failures of the Indigenisation programme

## **Literature Review**

The field of Indigenisation policy and CSOTs is under researched and therefore there are very limited text books on the aspects of Indigenisation programme in Zimbabwe. However there are many works such as journals, articles, newspapers, unpublished dissertations and government gazettes among others that have been written on the Indigenisation and Economic Empowerment programme. These works focused on different dimensions of the Indigenisation programme in Zimbabwe. This research focussed on the effectiveness of the Indigenisation's CSOTs as a vehicle for socio-economic rural developments in Zimbabwe and Chivi district in particular.

Rural areas have a long history of socio-economic exploitation and deprivation. According to Matunhu, rural communities in the country have suffered centuries of poverty and underdevelopment, and are still relatively less developed than urban areas<sup>10</sup>. He also went on to say that upon attainment of political independence from Britain in 1980, the Zimbabwean government committed itself to empowering the historically marginalised members of society

to ascend out of poverty and under-development through the Ridell Commission of 1980, the Indigenous Business Centre (IBDC) of 1990, a Select Committee on the Indigenisation of National Economy of 1992 and the Affirmative Action Group (AAG) of 1994<sup>11</sup>. However Matunhu does not demonstrate how communities were historically marginalised and exploited by colonialism which this research purports to cover. The specific question that Matunhu's work focussed was on the opportunities and challenges for rural development presented by the indigenisation policy. His research therefore interrogates Zimbabwe's Indigenisation and Economic Empowerment Policy in the context of rural development. In this study, the researcher seeks to examine the effectiveness of the Indigenisation's policy of Community Share Ownership Trusts as a scheme to promote socio-economic rural developments from a historical perspective. The research will examine the impacts of community development projects fostered by CSOTs in Chivi.

The birth of the Indigenisation's policy of CSOTs has generated debate and criticism within the Zimbabwean society. Mthulisi Ndebele commented that government programs such as the Land reform and more recently Community Share Ownership Trusts have been received with mixed feelings and skepticism from some sections within the Zimbabwean society due to certain reasons such as lack of understanding<sup>12</sup>. Ndebele went on to say that at times lack of clarity of these noble initiatives being done by the government stems from the de-campaigning and onslaught of such programs by Britain and USA allies who have vested interests in the country's vast and abundant natural resources<sup>13</sup>. He justified the principle of CSOTs as calculated remedy to the historic socio-economic deprivation and disadvantages imposed on rural communities by colonialism and racial discrimination. Ndebele denied assumptions by certain quarters of society which claim that programs such as Indigenisation are just election campaigning tools used by political parties. To Ndebele, Indigenization's CSOTs must be seen for what they are, that is they are empowerment programmes to benefit

all<sup>14</sup>. However Ndebele failed to provide empirical data that provide the basis for an informed analysis of the impact of CSOTs. He failed to demonstrate how the principle of CSOTs has been used to empower the rural areas and this can lead to myths and all forms of generalizations which can be misleading. This study will demonstrate how the Indigenization's principle of CSOTs has impacted on rural communities in Chivi district.

Moreso, available literature on Indigenisation policy demonstrates the problems caused by Zimbabwe's power sharing government to democratic governance between 2009 and 2013. Ndakaripa postulated that the power sharing government experienced policy gridlock in implementing the Indigenisation and Economic Empowerment Act of 2007 due to disagreements among the governing political parties Zimbabwe African National Union for Patriotic Front (ZANU PF) and the Movement for Democratic Change (MDC) which were strategizing to gain political credibility and mobilizing electoral support to ensure political survival in the long term<sup>15</sup>. Ndakaripa's work therefore is primarily concerned with the political elements which surrounds the development programs and specifically focuses on how the Government of National Unity in Zimbabwe hindered democratic governance. This study therefore purports to contribute literature on the Indigenization's policy of CSOTs, demonstrate what they are and examine how effective the concept is in promoting socio-economic rural developments basing on what have the program has delivered to the rural folk in Zimbabwe and Chivi district in particular.

The government has also published quite a number of articles that describe the principle of Community Share Ownership Trusts. Such articles justifies and glorifies the Indigenisation policy's CSOTs as a noble ideology by the government to economically empower the rural communities who were once denied this development by the colonial settler economies. One among these is an article by the National Indigenisation and Economic Empowerment Board



entitled, *Community Share Ownership Trusts: Natural resource Wealth for Enterprise Development and Sustainable Socio-Economic Transformation* which stipulates that;

The majority of the country's population resides in communal areas i.e around 70% of Zimbabwe's population lives in rural areas. The rural areas were historically neglected in terms of development, as they were viewed as reservoirs of cheap labor for the advancement of settler colonial economy. Government's Indigenisation and Empowerment policy seeks to include these areas into the mainstream economy ...<sup>16</sup>

The article went on to demonstrate how the programme has transformed people's lives and benefited the rural communities throughout the country. While it might be correct to justify the Indigenisation policy as noble ideology for promoting sustainable socio-economic rural development, the article does not offer the challenges faced by the government in implementing the policy and how the programme was received by the rural communities. This research will uncover such gaps and silences as well demonstrating structural strengths and weaknesses of the programme.

### **Sources and Methodology**

The researcher used qualitative research design in this study. Qualitative research was relied on since to measure the extent of the role of Community Share Ownership Trusts in spearheading socio-economic rural development, a qualitative design allows the researcher to interpret the findings from the respondents. A qualitative approach allows the researcher to unpack the mechanisms which link particular variables, by looking at explanations, or accounts, provided by those involved.<sup>17</sup>

The researcher also used interviews as an important field technique which is used even by many researchers. The targeted informants include the government officials, the chiefs, councillors, village heads and the generality of the rural population who are the stakeholders

of the programme. Interviews can be either structured or semi-structured. However, the researcher in this study preferred semi-structured interviews where there was no fixed wording or ordering of questions. The interviewer had a list of the main topics including also some open questions to be covered by the study so as to cut the interview short. This helped the respondents not to feel limited in answering the questions. Semi-structured interviews were chosen because they give the researcher the opportunity of giving a full and detailed explanation of the purpose of the study to the respondent, and to ensure that the latter fully understands what is required.

Secondary sources like online journals, published and unpublished books and newspapers were also used in this study in order to give relative legitimacy to the work. Unpublished Chivi CSOT reports and minutes were crucial in providing the information about the number of projects implemented by the Trust. The journals however worked as back up sources for the oral interviews that were carried out from this study. The researcher also used books to make this study a complete product.

### **Ethical considerations**

As the researcher engaged in the research process and different data collection techniques, he tried by all means that the research procedures were likely not causing any physical or emotional harm to the involved participants. The researcher did not secretly gain access to records which contained the informants' personal data or pose sensitive questions before establish a good relationship with the informant as this violated the informants' right to privacy. Also, the researcher did not allow official information to be made public which informants wanted to keep private. In other words, the researcher respected the confidentiality of the informants during collection of data.

## **Dissertation Layout**

### **CHAPTER I**

#### **INTRODUCTION TO THE STUDY**

This introductory chapter gives the background of the research, it justifies the research as well as explain the objectives of the research ,background of the study ,literature review and the research questions ,methods that were used to collect data ,the areas covered and research limitation.

### **CHAPTER II**

#### **REASONS FOR LAUNCHING THE INDIGENISATION PROGRAMME**

This chapter discusses the reasons why Community Share Ownership Trusts (CSOTs) were launched in Zimbabwe. It will first demonstrate how rural areas were exploited by colonialism and how they continued to exist in the midst of poverty and underdevelopment in the post colonial period. The discussion will proceed to examine the basis on which CSOTs were formed critically considering socio-economic and political issues, and its timing as well.

### **CHAPTER III**

#### **THE IMPLEMENTATION OF THE INDIGENISATION PROGRAMME IN CHIVI DISTRICT**

This chapter discusses implementation of the Indigenisation programme and the establishment of Chivi Community Share Ownership Trust. It demonstrates how the Indigenisation programme's principle of CSOTs sought to empower the intended

beneficiaries in Chivi district. It also covers questions pertaining to the Chivi CSOT such as: how do the CSOTs operate? Who are the agents for proposed change? Who polices who and who the targeted beneficiaries are? The chapter also provides a critical analysis of the programme in attempt to examine its structural strengths and weaknesses in terms of empowering the masses.

## **CHAPTER IV**

### **THE SUCCESSES AND FAILURES OF CSOT PROGRAMME IN CHIVI DISTRICT**

This chapter examines the successes and failures of the Indigenisation programme. It will analyse the impact of community development projects that has been implemented by (CSOTs) on enhancing socio-economic rural development in Chivi District. This chapter also demonstrate the perceptions of the people concerning the CSOTs as a tool to spearhead socio-economic rural development.

## ENDNOTES

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## **CHAPTER II**

### **REASONS FOR LAUNCHING THE INDIGENISATION PROGRAMME**

#### **Introduction**

This chapter seeks to assess the impact of the colonial activities in Zimbabwe and Chivi district in particular. It traces how rural areas were exploited by colonialism and how they were neglected from the development agenda soon after independence. The chapter traces the development efforts that the Government of Zimbabwe made since 1980 in trying to improve the livelihoods of the citizens and how these efforts failed to promote sustainable socio-economic developments in the rural communities. Thus an analysis of the post colonial empowerment initiatives by the Government of Zimbabwe will be discussed in an attempt to account for the implementation of the Indigenisation programme specifically Community Share Ownership Trusts.

#### **Colonialism and the exploitation of rural communities in Zimbabwe and Chivi district in Particular**

The relevance and significance of the Indigenisation and Economic Empowerment programme in Zimbabwe is derived from the colonial background and the objectives of the struggle for independence. The onset of the colonial rule in Zimbabwe during the 1890s retarded the socio-economic fortunes of the country and ultimately led to the impoverishment of the blacks. Colonialism in Zimbabwe segregated the rural areas from development and took them as reservoirs of cheap labour. This disrupted the existing socio-economic status that prevailed in the country and marked the genesis of poverty and stagnation of development in the rural areas of Zimbabwe.

The Pioneer Column (a band white settlers who were largely British) which led the colonisation of Zimbabwe came in 1890 with the belief that the land they were to call

Rhodesia contained vast deposits of gold like those which were discovered in Witwatersrand in the neighbourhood of South Africa. According to McGhee, there was hope that Rhodesia would turn out to be another Witwatersrand.<sup>1</sup> However it soon became clear that Rhodesia lacked the mineral resource wealth which was anticipated by the colonialists.<sup>2</sup> With the failure to establish the second rand in Zimbabwe, the British South African Company (BSAC) started to explore for other economic ventures that could be profitable for them. The consequences to the blacks were severe as it resulted in the loss of land by blacks, being resettled in unfertile soils, their loss of independence and sovereignty, oppression and exploitation. Walter Rodney asserts that in South Africa and Rhodesia, the colonialists created the reserves and the reserves were reservoirs of cheap labour and dumping ground for those who could not be accommodated within the monetary economy of the racist of Southern section of Africa. Other consequences incurred includes; economic colonisation and deprivation, racial discrimination, forced labour (chibharo) and undemocratic government policies such as the diabolic and suppressive acts and laws. Therefore, colonialism retarded the socio-economic developments of the rural communities in Zimbabwe and is largely blamed for the problems of poverty and underdevelopment faced the country in the post colonial Zimbabwe.

Chivi is one of the districts that can be used to demonstrate how the rural areas were economically disadvantaged and exploited by colonialism in Zimbabwe. The district is one of the first areas which encountered the white settlers during the encroachment of colonial rule in Zimbabwe. G. Mazarire demonstrated how Chivi district provided the route for the Pioneer Column to which contacts between the plateau and the south was made.<sup>4</sup> Evidence from the District Administrator's office also shows that colonialism was deeply entrenched in Chivi district by 1894 and the district offices were already established with Mr Drew A as the first Native Commissioner of the district.<sup>5</sup>



The coming of white settlers and their colonial activities in Chivi district retarded the socio-economic developments in the district and ultimately led to the underdevelopment of the district. Although the area had nothing great to offer to the colonial capitalists, Chivi was essential for the monopoly and outright occupation of Zimbabwe. Therefore the period of colonialism in the district witnessed quite a number of changes in the socio-economic livelihoods of the people in Chivi which can largely be blamed for the development problems affecting Chivi in the post colonial period.<sup>6</sup>

As a point of departure, it needs to be pointed out that the onset of colonial rule in Chivi resulted in the loss of political, social and economic independence by the blacks and marked the genesis of poverty, stagnation and exploitation of the Natives. With all the political power vested in the hands of the white minority, this meant that the shape, pace and direction of the socio-economic developments from the time of colonialism in Chivi heavily relied in the hands of the colonialists who were not interested in any way to see development of the area but rather concerned with their own economic benefits.

The British colonists alienated the indigenous people from much of the land in Chivi. The district experienced a phase of restructuring as the colonial settlers made quite a number of socio-economic transformations in an attempt to design an environment favourable to their colonial government and capitalist activities. Mr Kadira who is the Chairman of the War Veterans Association in Chivi district postulated that many people were displaced from their lands by the colonialists and were resettled in other places within the district while some were resettled in areas outside the district such as Gokwe, Chilonga, and Chikombedzi.<sup>6</sup> He went on to say that those who were resettled in areas outside the district provided labour to the white farms of the Native Commissioners who worked in Chivi district but they had their farms in Gokwe, Chiredzi and Chikombedzi.<sup>7</sup> This shows that despite the other factors that hindered development of the district, colonialism also robbed the Chivi district of its human

resource capital since those who were resettled outside the district have become permanent residents of those areas in the post colonial period.

Moreso, since the district had little to offer to the capitalist economic ventures, Chivi district was made a dumping ground for the people who were being relocated from areas such as nearby Mashava, Gamwa and Mufiri where there were fertile soils and mineral deposits that could enhance the capitalist economic activities. Interviews with the Assistant District Administrator (DA) Mr Hlavati shows that in 1962, Chief Bere of Mashava and his people were removed from their area which is a very fertile land and rich in gold deposits.<sup>8</sup> Those removed from Bere were relocated in Chivi district while some were relocated in Gokwe.<sup>9</sup> Mr Hlavati went on to say that Magwirakona/Takawira family now residing in ward one in Museve village were part of chief Bere's chieftainship who were relocated in Chivi during the colonial period. Mr Badza added that some families of Bere chieftainship were relocated in ward 23 Chasiyatende and some in Chamatutu ward 17.<sup>10</sup> These displacements heralded the decline of Bere chieftainship and Mr Hlavati pointed out that currently the families of Bere are trying to rebuild their chieftainship.

Moreso Chief Vutete in ward one posited that their ancestors were moved into the area which is now ward one in Chivi district from midlands province areas of Mufiri where a farm for a white settler by the name Stock Hill was established.<sup>11</sup> He postulated that the area was suitable for tobacco and cotton production.<sup>12</sup> These mass exodus movements of people into the district resulted in overpopulation of Chivi a factor that disadvantaged socio-economic developments of the district. As a result of overpopulation, the district witnessed another era of displacements of people. Some were relocated to other parts within the district while some were moved to other parts of the country such as Gokwe, Chilonga and Chikombedzi. Such is when in 1958 Mupanje and Mafuva families who were located in present day Mhiti area in Chivi were moved to Chilonga and Chikombedzi areas in Chiredzi.<sup>13</sup> Gororo chieftainship in

ward twenty eight (28) was reduced to headman-ship with some families being relocated to Chilonga.<sup>14</sup> This massive movement of people to Chilonga and Gokwe was primarily for labour exploitation since the white settlers in Chivi district were said to have their farms in these areas (Gokwe, Chilonga and Chikombedzi).

The introduction of repressive laws such as the hut tax also undermined the development of Chivi district. Repressive laws such as the hut tax, land tax and the dog tax were passed in 1962 in Chivi district.<sup>15</sup> O. Mudzivo who is currently the Headman Madamombe pointed out that in 1975, Mashoko Masvavike who was Headman Madamombe of the time was removed from headman-ship for resisting the payment of tax and Madhibha Muzvidziwa who was believed to be a puppet replaced him as new Chief Madamombe.<sup>16</sup> Such policies were designed to exploit labour and promote capitalist activities. The shortage of labour in the white farms and mines compelled the capitalists to design these repressive acts meant to drive the blacks into the wage labour where they endured harsh working conditions of poor housing, long working hours, low wages, brutality at work and poor health standards. This was a catastrophic blow to the development of Chivi district since people only fought to survive and never have the chance to think about development issues that could enhance their socio-economic status.

Furthermore, the people of Chivi lost so many cattle to the white settlers which were a source of wealth and economic base of the rural livelihoods. In Ngundu area ward 25, cattle of Pedzisai villages were reduced to a number of eight (8) per family and those that exceeded the number were taken by the white settlers without any compensation.<sup>17</sup> Mr Badza in Chivi district lamented that the cattle dip-tanks which were introduced by the colonial governments were means to expropriate cattle from the natives. Mr Makonese also added that at the dip tanks, the whites were able to identify lucrative beasts which they would expropriate for

themselves.<sup>18</sup> This impacted negatively to the economies of the blacks in Chivi who depended on livestock and crop production for their livelihood.

The era of colonialism also destroyed the indigenous ways of subsistence in the district. People in Chivi district had their own indigenous ways of curing human and cattle diseases, they had their ways of cultivating crops and securing food security for example they used to grow drought resistant crops such as sorghum, millet but the whites introduced maize crop which is not suitable to the soils and rainfall patterns in Chivi. They were also socialised to despise their indigenous ways of healing and depend on the white ways of healing that is the use of drugs and western medicine, not to speak about the introduction of the cash economy which require people to work in the Whiteman's farms and mines. To exacerbate the problem, the colonial government paid little attention to meeting the basic social needs of citizens. This was particularly true in the areas of education, health-care, housing and adequate employment opportunities which they had introduced to the Natives. Hagen believes that the need for economic empowerment programmes in many African countries stems from the historical marginalization and exclusion of Africans in the mainstream economy during the colonial era.<sup>19</sup>

### **Independence and neglect of rural areas from the development agenda**

As colonialism intensified, life became more and more difficult for the rural households in Zimbabwe with the land issue as one of the greatest problems. With the rise of nationalists' activities and the land issue as one of the original underlying factor, the period 1960 onwards witnessed a new phase of African resistance that is the armed struggle known as the Second Chimurenga in Zimbabwe. During the struggle people had high hopes for Zimbabwe's political and economic future. Those in the rural areas of Chivi hoped to be resettled in greener pastures and the provision of a free political and economic environment.

Generally independence brought great joy to the people of each country that gained independence. There was great optimism that after decades of foreign rule political freedom and independence would provide a voice for all citizens in the political process.<sup>20</sup> Moreover, there was wide-spread belief that with independence, the new African governments would be able to use political and economic resources to provide their citizens with basic social and economic services such as education, health care, housing, and employment among others. However, sadly for Zimbabwe the fact that it inherited the former colonial government's setup impacted the smooth implementation of programmes and policies that could create sustainable socio-economic development in the country.

The government of Zimbabwe has since 1980 tried to come up with various strategies aimed at transforming the socio-economic developments within the country particularly in the rural areas. Kaplan cited in Raftopoulos and Mlambo postulated that, "to redress some of the inequalities inherited from the old colonial order, the government tried to broaden the economy and make it more inclusive by integrating blacks through black economic empowerment, the Africanisation of the public service and the active development of a black middle class."<sup>21</sup> These initiatives were aimed at transforming the disadvantaged groups (mainly the rural peasantry) who were denied access to resources prior 1980. For the rural peasantry in Chivi, land was the most crucial aspect of economic empowerment which they expected from the gains of independence since the district was comprised of different people some of whom have been forced off their fertile lands during the colonial period. However the Lancaster House constitution made it difficult for the government to embark on a full scale Land Reform programme since expropriation and nationalisation of land for the sake of redistribution purposes was unconstitutional and illegal. Bhebhe and Ranger postulated that Rhodesian traditions of authoritarian and technocratic planning persisted while constitutional guarantees underpinned a largely unchanged economic system in Zimbabwe<sup>22</sup>. Therefore

from 1980 to 1999 the rural areas in Zimbabwe and Chivi district in particular remained deprived of its economic base which was essential to the development of the community.

In the year 2000, the Zimbabwean government embarked on the Fast Track Land Reform Programme which managed to relieve pressure in the communal areas. Mr Hlavati (Assistant D.A in Chivi) indicated that many people in Chivi were resettled in Chiredzi and Gokwe farms during the FTLRP of 2000.<sup>23</sup> The programme therefore managed to empower the blacks with land for agricultural purposes. However the base on which the programme was launched was on political grounds hence the programme failed to bring tangible results to the rural communities rather it brought tremendous effects to the economy and opened spaces of vulnerability to food insecurity in the country. Those who benefited from the land reform could not celebrate the benefits since the country experienced a famine the same year people received land due to a multiple of factors that include sanctions and poor rainfall distribution. Agricultural production was dramatically reduced and industries linked to agriculture declined and there was imposition of sanctions due to the nature of the programme which violated human rights. According to Nyawo-Shava, “The international support and partnership withered, further bedevilled by fundamental differences over the manner in which the land reform was carried out, the political context and energies that fanned the programme ...”<sup>24</sup> In short the FTLRP shattered the hopes of development in the rural communities and the nation at large as it brought more problems than expected.

On the other hand efforts to transform the socio-economic rural livelihoods were made through the provision of health and educational facilities in the rural areas. Raftopoulos and Mlambo posited that, with the help of local communities and foreign donors, especially from the Scandinavian countries, the government expanded the provision of health and educational facilities to areas previously ignored by the colonial state<sup>25</sup>. They went on to say that the government specifically built roads, schools, clinics, boreholes and established sanitation

facilities in communal rural lands, which lagged behind urban areas in terms of infrastructural development<sup>26</sup>. In Chivi district, the period 1980 to 1990 saw an increase of both primary and secondary schools while primary schools were declared free. Headman Javangwe in ward eleven (11) indicated that before independence there were only two schools in Chivi district (Berejena and Chibi mission) and one health centre (Chishave clinic)<sup>27</sup>. The coming of independence therefore saw the birth of so many schools and clinics in the district of Chivi. Schools such as Madamombe high, Gwamakunguvo High, Ruminya secondary, Nyaningwe high among others and health centres such as Chivi General hospital, Madamombe clinic, Vuranda clinic and Vutete clinic among others were all fruits of independence in Chivi district. Therefore by the end of the first decade of independence as Alois Mlambo noted, substantial progress had been made in expanding the provision of health care and education.<sup>28</sup>

However, although the government's efforts to improve the socio-economic standards of the rural areas are quite commendable in the first decade of independence, it needs to be highlighted that the economic boom of the immediate post independence period did not last long. The second decade of independence saw a period of economic upheavals which was largely caused by Economic Structural Adjustment Program (ESAPs). The ESAPs were adopted by the Zimbabwean government in the 1990s as means to resuscitate economic growth in the country within the period of five years. However, Sachikonye stresses that by the end of the ESAP programme, the economy was in a much weaker rather than stronger position.<sup>29</sup> Raftopoulos and Mlambo also stressed that the gains made in the first decade of independence were limited, unsustainable and ephemerally welfarist in nature.<sup>30</sup> Rural areas in Zimbabwe specifically Chivi district were therefore still wallowing in poverty and still looked up for the government's intervention to transform their socio-economic livelihoods.

Independence therefore failed to fully liberate the rural areas in Zimbabwe and Chivi district in particular. The rural areas were neglected from sustainable development such as adequate

provision of schools, roads, and bridges among others and lagged behind urban areas in terms of infrastructural development. While schools and hospitals in towns were improved in terms of social services, schools and clinics in the rural areas remained backward and very scarce. The researcher discovered that there is a high shortage of classroom blocks in some rural schools of Chivi such as Makovere North primary school, Chishavakadzi secondary and Bwanya secondary school among others as well as poor housing for the teachers. Some pupils have to travel long distances to reach schools in some sections of the district while people have to walk very long distances to get treatment. The water facilities are very scarce and unsafe leaving the rural communities prone to diseases such as cholera. With such a scenario as a rural life, the effects of brain drain remained a major problem in the rural areas of Chivi district. Once someone is educated he/she migrates to towns to look for employment where there are better living conditions. Some migrates to South Africa in search of employment since the district has nothing to offer to its inhabitants in terms of employment opportunities. By implication, development has always remained between a dream and a nightmare in the rural areas and communities continue to look up to the government for policies that can liberate them from the ashes of poverty and underdevelopment.

### **The Concept of the Indigenisation and Economic Empowerment in Zimbabwe**

Countries such as Malaysia, Brazil, South Africa and lately Zimbabwe have embarked on indigenisation and economic empowerment initiatives, to varying degrees. The common aim of these initiatives was to increase the role played by the previously marginalized population groups in the mainstream economy and to correct imbalances in resource ownerships construed as a major cause of vulnerability and obstacle to economic growth and development. In 2007, the government of Zimbabwe passed the Indigenisation policy which brings the principle of Community Share Ownership Trusts (CSOTs) as an affirmative action



intervention to restore to rural communities their expropriated natural resources and guarantee them an equitable share in their nation's economic wealth and prosperity. As defined by the president of Zimbabwe:

Community share ownership trusts are a vehicle for broad-based participation in shareholding in various businesses by our communities. The proceeds from such participation shall be used for the provision of social and economic infrastructure in line with the priorities of the communities concerned.<sup>31</sup>

Community Share Ownership Schemes or Trusts were established by the Indigenisation and Economic Empowerment (General) Regulations 21 of 2010, which gave effect to the Indigenisation and the Empowerment Act [Chapter 14.33]. Section 14B of the 2010 Regulations makes specific provision for CSOTs which must benefit from “qualifying businesses” exploiting natural resources within a community.<sup>32</sup> Natural resources exploited by a “qualifying business” and from which CSOTs must benefit include:

- (a) The air, soil, waters and minerals of Zimbabwe;
- (b) The mammal, bird, fish and other animal life of Zimbabwe;
- (c) The trees, grasses and other vegetation of Zimbabwe;
- (d) The springs, vales, sponges, reed-beds, marshes, swamps and public streams of Zimbabwe;
- (e) Any landscape, scenery or site having aesthetic appeal or scenic value or of historic or archaeological interest;

A non indigenous qualifying business may dispose of its equity in meeting with the prescribed 51% Indigenisation quota, to a CSOT. According to the regulations in subsection (2) of section 14B, a qualifying business that establishes such a CSOT:

... that complies with this section may be taken into consideration when assessing the extent to which a business has achieved or exceeded the minimum indigenisation and Empowerment quota.<sup>32</sup>

Having secured shareholding in business extracting their natural resources, Zimbabwe's local communities are capacitated to participate in and determine the nurture of such extraction. CSOTs are guaranteed a share in the wealth of Zimbabwe's natural resources, capitalizing them to undertake socio-economic development projects. CSOTs are instruments for achieving the National Indigenization and Economic Empowerment Charter's principle of "accelerated rural development." More importantly CSOTs present an opportunity to ensure that local communities are empowered to participate in the establishment and growth of a new indigenous economy.

Therefore, at independence in 1980 the government inherited an economy that was heavily dominated by foreign-owned companies and multinational conglomerates. The challenge to government has been to remove the barriers and limitations inhibiting the participation of black Zimbabweans in the mainstream economy. The Indigenisation and Economic Empowerment Act sought to provide an enabling environment for indigenous Zimbabweans to participate more meaningfully in the mainstream economy. Therefore Community Share Ownership Trusts have been established in an attempt to spearhead socio-economic developments in a broad based manner through the provision and maintenance of clinics, school, irrigation schemes, water and sanitation among others.

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## **CHAPTER III**

### **THE IMPLEMENTATION OF THE INDIGENISATION PROGRAMME IN CHIVI DISTRICT**

#### **Introduction**

This chapter will discuss the establishment of Chivi CSOT and demonstrate how the Trust went on to implement the empowerment projects in relation to the Indigenisation programme and its subsequent laws. An analysis of how CSOTs operate focussing on the agents of proposed change, the implementing agents and the targeted beneficiaries will be done with particular reference to Chivi district. A critical analysis of the programme will also be done in an attempt to examine its structural strength and weaknesses in terms of empowering the masses.

#### **The Implementation of the Indigenisation Programme and Establishment of Chivi Community Share Ownership Trust**

As stated in chapter two, Community Share ownership Trusts were implemented as entities through which the majority indigenous Zimbabweans were to derive economic benefit from the natural resources being extracted by businesses operating within their communities. The Zimbabwean government has set precedence wherein government policy and law directly mandated businesses to respect and guarantee the socio-economic rights of communities that have long been deprived of any real economic benefit from resources extracted from within their jurisdiction.<sup>1</sup> Through CSOTs therefore, the Government of Zimbabwe sort to ensure that economically deprived indigenous Zimbabweans were guaranteed a share in the wealth of natural resources extracted from their communities.

By law, all Community Share Ownership Trusts are founded by the Minister of Youth Indigenisation and Economic Empowerment (MYIEE) and registered as a Deed of Trusts at the Deeds office. The founder bears authority on behalf of the Government through Cabinet

to implement the Indigenisation and Economic Empowerment Programme for the benefit of indigenous Zimbabweans and their entities through the administration of the Indigenisation and Economic Empowerment Act (IEEA) [Chapter 14:33] and other subsidiary laws.<sup>2</sup> The objectives that a CSOT must fulfill are primarily involved with furthering and facilitating the economic empowerment mandate of the indigenization programme. CSOTs are a mechanism for ensuring ‘broad based economic empowerment’ to the benefit of the majority of indigenous Zimbabweans.

Qualifying businesses must guarantee 10% CSOTs which share holding shall be considered by the minister towards the business’ indigenization quota. The 10% share known as “seed capital” will be used by the CSOT to enhance the socio-economic developments of the district. When the programme was launched in Chivi, the community had to benefit 10% share from the mineral proceeds extracted by Murowa Diamonds in Chivi district ward fourteen (14). The belt of the diamonds according to the government officials and chiefs in Chivi is said to be stretching from Mazvihwa which is in midlands province of Zvishavane into Chivi district. Murowa Diamonds company has therefore agreed to comply with the requirements of the Indigenisation and pledged before the president of Zimbabwe an amount of US\$500 000 “seed capital” committed towards the development of Chivi district.<sup>3</sup> A CSOT is run by the Board of Trustee who are also guided by the Deed of Trust in the operations of the Trust. The researcher will provide a summary of how the Indigenisation programme unfolded in Chivi district as the Board of Trustees worked to achieve the objectives of the programme being guided by the Deed of Trusts regulations.

The CSOTs are managed and controlled by a Deed of Trustees who includes the Chiefs, local Government representatives such as the District Administrator, the Chief Executive Officer (CEO) of Chivi Rural District Council, the District Youth Development Officer in the MYIEE and various interests group representatives in the community such as women, youths,

disabled groups business community and qualifying businesses. These members have the responsibility of facilitating development and stimulate growth of local economy in Chivi district. CSOTs are chaired by traditional Chiefs who hold office for as long as they live and Chivi CSOT has three traditional Chiefs (Chief Chivi, Chief Shindi and Chief Nemauzhe).<sup>4</sup> Traditional chiefs assume Chairmanship for a period of one year on rotational basis. However, the involvement of traditional leaders in the programme where Chiefs chair the indigenisation's CSOTs on a rotational basis will not strengthen the programme's transparency given that most traditional leaders in Zimbabwe have been accused of partisanship in favour of ZANU PF.

In compliance with the Indigenisation and Economic Empowerment provisions, the Chivi district went on to establish a Community Share Ownership Trust with the Minister of Youth Indigenisation and Economic Empowerment as the founder. The Chivi District Community Share Ownership Trust was established on the 30<sup>th</sup> of July 2012 under a Deed of Trust and the main object of the Trust was to spearhead socio-economic development as required by the objectives in the Deed of Trust for the benefit of the residents of Chivi Rural District.<sup>5</sup> The Trust is run by a Board of Trustees who acts in the best interest and for the benefit of beneficiaries who in this case are the residents of Chivi district. As outlined in the Indigenisation policy, the people of Chivi in this case must have a voice and participate in the development proceeds of their communities and this is an important element of CSOTs which allows the implementation of community driven projects. The Indigenisation program therefore compelled the inhabitants of Chivi district to determine their socio-economic transformation through direct participation in the development process of their communities.

After the establishment of a CSOT in Chivi, the Board of Trustees went on to prepare and compile the Chivi District Development Plan. The District Development Plan was prepared as a yardstick used by the Chivi District Community Share Ownership Trust as chaired by

Chief Chivi to spearhead socio-economic development programmes in the District in accordance with the provisions of the Trust Deed. This plan falls within the ambit of and satisfies the requirements of the Indigenisation and Economic Empowerment policy. In preparing the Development Plan, the Trust made special reference to contributions from village heads, headmen, chiefs and the generality of the population of Chivi Rural District. The aim of the plan was to provide an institutional framework for directing development in a coordinated approach throughout the District so as to ensure food security, environmental sustainability, social development, infrastructure development and economic growth.

As an attempt to promote direct participation of communities in their socio-economic development in Chivi, a Community Needs Assessment Programme was conducted over six days from the 22<sup>nd</sup> April to 2<sup>nd</sup> May 2013 using the Participatory Rural Appraisal (PRA) tools to collect and analyse information.<sup>7</sup> The Board of Trustees and community gathered and analysed the information together. An average of 250 people attended the meeting per ward.<sup>8</sup> The objectives of the PRA was to assist communities to plan together and manage sustainably their shared natural resources. The meetings were therefore held per ward and the main objective was to identify critical community needs as given by the beneficiaries on the ground. As a requirement for the disbursement of US\$500 000 by Murowa Diamonds towards the Chivi District CSOT, the Trust immediately embarked on the expenditure planning based on the projects given during the community needs assessment done during the 22<sup>nd</sup> April to 2<sup>nd</sup> May 2013. During the said community needs assessment, the Trust constituted three teams and each team was led by a traditional chief. Each of the three teams worked in one of the three constituencies in Chivi so as to spearhead the process.

Generally the ward meetings held by the Trust recorded very high turnouts in all the three constituencies. The average attendance per ward was 250 people with the highest attendance being recorded in ward 22 Maringire of Chivi south where 520 people were in attendance and



the lowest attendance was recorded in ward 15 Dewe where 31 people were in attendance.<sup>9</sup> The meetings were also well representative of the various community population segments per the following categories; youth, adult females, adult males and the disabled. It was pleasing to observe that members of the communities displayed tremendous zeal in expressing their socio-economic developmental needs which needs were adequately captured and documented by the outreach teams. According to Mr Hadzirabwi (the DA), attendees were encouraged to think of and express developmental projects that were pertinent and in sync with available resources, projects with the potential to benefit as many people as possible in line with the spirit of broad based empowerment.<sup>10</sup>

After a community needs assessment outreach was carried out in Chivi by the CSOT, each of the three teams came up with a report containing critical community needs as given by the beneficiaries of each constituency. Based on the three reports of the three outreach teams, the Board of Trustees after extensive discussions and perusals came up with a global projects priority list in Chivi District. The major criterion in this determination centred on the most expressed projects in the District which includes water and sanitation, health, education, infrastructure development, dams/irrigations, garden fencing and electricity among others. In coming up with project Prioritisation and Implementation Plan, the Board of Trustees strictly observed the most expressed projects across wards. The CEO Mr Matavire who is the trust secretary postulated that the Trust considered the size of the resource envelope and emphasized small but pertinent projects with the potential to benefit as many people as possible.<sup>11</sup> In the same view, Mrs Muvhimi the representative of the disabled in the Chivi CSOT also eluded that projects with short turnarounds were given first priority and the need to establish at least one milestone project was commissioned by the Chivi CSOT.<sup>12</sup>

On the other hand, the qualifying business in Chivi district Murowa Diamonds which had pledged US\$500 000 for the development of the district as required by the Indigenization

programme responded by releasing US\$300 000 to Chivi CSOT. The remaining balance was said to be released soon after the completion of the first phase. Chivi CSOT went on to commit itself in implementing projects being guided by the project prioritisation plan which was designed following the community needs assessment outreach programme.

In effect, the Chivi CSOT first established a milestone project known as Zunde Ramambo project in ward 22 which is under Nemauzhe chieftainship. The project was expected to sustain an agricultural productivity through irrigation schemes in the long run. Community members in ward 22 mainly youths were mobilised to help in the establishment of the project in their area (2,5 hectares irrigation scheme). Youths who participated in this project were given financial allowances after the fencing stage was completed. This is a very crucial project considering the poor rainfall distribution patterns in Chivi district. The district is often affected with famines hence irrigation schemes are of great necessity in the area. Chief Nemauzhe has commented the irrigation scheme (Zunde Ramambo) established in his area by the Chivi CSOT through the Indigenisation programme saying that the project is sustainable and shall be able to benefit even future generations in Nemauzhe's territory.<sup>13</sup> The Trust also helped to fence Denge irrigation which was already operating but the fencing was poor to an extent that cattles sometimes entered the irrigation destroying people's crops.

Moreso, the Chivi CSOT committed itself towards the provision and maintenance of schools. Although there was need to build supplementary blocks in some schools as well as establishing schools in other sections of the district where children walk long distances to reach schools, the size of the envelope of Chivi CSOT could not allow such a development. Nevertheless, the Trust resolved to engage in small but pertinent projects which had recognisable impact in schools. As a result, the Trust painted six Schools and provided furniture in schools where greatest need was required. Schools such as Sadzangwena primary school, Masunda South primary, Chisenga primary, Ngundu high, Masasa secondary, and

Madamombe high school benefited from the Indigenisation's concept of CSOTs through the provision of furniture in the classrooms.<sup>14</sup> Mr Magiga who is the district head in the Ministry of Youth and Trustee of the Chivi CSOTs indicated that each school received benches and tables with a sitting capacity of hundred and twenty pupils or enough to provide three classes.<sup>15</sup> Moreso, painting of the entire school was done in Nyahombe primary, Masunda North secondary, Kushinga secondary, Arch Munaka secondary and Zororai secondary schools.<sup>16</sup>

Chivi Community Share Ownership Trust has also committed itself in improving the water and sanitation standards in the district so as to ensure the provision of safe and clean water. The Trust managed to drill twenty three boreholes across the district excluding three boreholes which were given to the three chiefs in Chivi (chief Chivi, chief Shindi and chief Nemaushe).<sup>17</sup> Previously people in these areas fetched water from rivers, dams and wells. These sources of water were not safe considering that they were also used for other activities such as bathing and washing clothes. Headman Madyangove of ward seven (7) commented that the government's Indigenisation has become a blessing to his community since sources of water were scarce in his village.<sup>18</sup>

The health sector was also given first priority as means to increase health service delivery in Chivi. It was realized that many people in some sections of Chivi district travel long distances to get treatment. Chivi Community Share Ownership Trust provided furniture and medical equipment to Madzivadondo clinic in ward five (5) and this helped the completion of the clinic which had remained a pipe dream over the last twelve years. Speaking at the official opening of the clinic in Madyangove communal lands, Senator Josiah Hungwe saluted the concept of Community Share Ownership Trusts for transforming the lives of the rural folk. He further commented that the completion and electrification of Madzivadondo clinic would improve service delivery in the area.<sup>19</sup>

Moreso, US\$20 000 was set aside for youth projects as required by the Indigenisation principle of Youth Development Fund. Chivi CSOT went on to mobilise youths in Chivi on the 30<sup>th</sup> of July 2013, a day before the Presidential elections.<sup>20</sup> Mobilisation of the youths was facilitated by the Ministry Youth Chivi through the Youth Officers who work in various wards of Chivi district. On this day, thirty one youths were given Indigenisation loans and some were promised to be given the loans as soon as possible.<sup>21</sup> The distribution of the YDF was hastily done and electoral calculations were pertinent to this development. The youths who received the loans were well known ZANU PF members and most of them were relatives of the employing agents.

### **Structural Strengths and Weaknesses of the Programme**

#### **Strength of the Programme**

The Indigenisation programme offers opportunities for socio-economic developments in the rural communities such as the provision of schools, hospitals, irrigation schemes among others which are relevant and necessary to the poverty stricken communities of Chivi district. The provision of such services will also be able to benefit the generality of the population in the Chivi society regardless of political affiliation. For instance the clinic established in ward five and the furniture provided in schools are services which everyone can directly or indirectly benefit from. It is also a key strength of the policy to create platforms where the rural communities can participate in the development of their communities through community needs assessment which Chivi CSOT engaged from the 22<sup>nd</sup> April to 2<sup>nd</sup> May 2013 before implementing any project in the district.

Moreso, one can benefit from the Indigenisation policy directly or indirectly. For one to benefit, he/she has to be an investor, an employee or a member of a community with a

foreign company that is exploiting the resources of that community. The benefits of a community as contained in the objectives of CSOTs are socio-economic services such as clinics, boreholes, dip-tanks; schools among others. These are services that one can benefit directly or indirectly since one cannot be alienated from accessing such services once a community benefit from such a development. Therefore, the Indigenisation policy also offers a platform for the ordinary people to economically benefit from the mineral proceeds extracted from their communities.

In addition, the YDF is a crucial principle of the Indigenisation programme considering the high levels of unemployment in the country. The youths are encouraged to engage in entrepreneurial income generating projects that can employ at least five people. Moreso important, the youths are supposed to receive capacity building trainings that master-mind the youths to kick-start a viable project. This can help to curb the problems of unemployment to the Zimbabwean youths and reduce crime rate as well. However, the strength of this can only be realised when the Trust distribute the funds equitably without corrupt tendencies and when the empowered youths are committed to work and comply to the terms of the Indigenisation programme.

### **Weaknesses of the Programme**

The major weakness of the Indigenisation is that the programme seeks to redress the historical injustices and disadvantages imposed to the rural communities by colonialism through mineral proceeds from foreign companies extracting resources within the communities. This means that the rural communities that will be able to benefit from the programme are only those that are endowed with mineral resources and the Indigenisation programme does not have plans or solutions for rural communities that have little or no mineral resources to boast with yet those communities might have been greatly affected by

colonialism. This means that the indigenisation programme will not be able to equally benefit all communities as the theme emphasises.

Moreso, the Indigenisation programme failed to set a platform that is favourable for the equal and fair distribution of the Youth Development Fund. The Trust is the one with the mandate of distributing these loans and chances of using partisanship and family relations are likely to take centre stage under such circumstances. In Chivi district, the YDF was given to the politically connected, friends and relatives of the employing agents. According to Mambondiani, “evidence across Africa suggests that almost consistently, empowerment models which focus on redistribution have benefited distributional cartels consisting of those in power at the expense of ordinary people.”<sup>22</sup> Therefore, one can argue that the Indigenisation policy might succeed in replacing a foreign capitalist with a black one but with no real impact on addressing inequality.

In addition, the involvement of traditional leaders in the programme where Chiefs chair the indigenisation’s CSOTs on a rotational basis will not strengthen the programme’s transparency given that most traditional leaders in Zimbabwe have been accused of partisanship in favour of ZANU PF, raising questions on whether it is possible for Chiefs to be non-partisan in implementing the schemes. Director of Research and Advocacy in the Solidarity Peace, Brian Raftopoulos commented that, “Although the indigenisation initiative remains noble, ZANU PF has used the controversial programme to gain popularity.”<sup>23</sup> Raftopoulos went on to say that “by implementing this controversial programme, ZANU PF managed to claw back some space which it lost to the MDC in the 2008 disputed elections and increase its support base.”<sup>24</sup> According to Raftopoulos, “It is unfortunate that this indigenisation has exposed the state itself as being owned by a particular party and that ZANU PF used this process to spearhead its campaigns without assessing how communities will benefit.”<sup>25</sup> The contributions of Raftopoulos offer powerful insights in terms of

understanding the structural weaknesses of the programme that can militate against the output of tangible results of the indigenisation programme.

Moreso, the five year period for all sectors within which the companies have to comply with the 51% indigenisation policy is a challenge for the effectiveness of the programme in the country. Matunhu ululated that the five-year period set for the foreign owned businesses is a challenge for rural development in the country in that it allows foreign owned businesses to adopt a wait and see attitude yet justice delayed is a human right denied.<sup>25</sup> Indeed as shall be demonstrated in the next chapter, the five year period given to companies went on to be a major stumbling block against the success of the Indigenisation programme in Zimbabwe.

This chapter has demonstrated the establishment of Chivi Community Share Ownership Trust in compliance with the Indigenisation and Economic Empowerment provisions. The Chivi CSOT embarked on a number of projects like the Zunde Ramambo irrigation scheme project, painting of schools, provision of furniture in schools, provision of furniture and medical equipment to Madzivadondo clinic and the funding of youths projects among others. The communities of Chivi district benefited from these projects in various degrees and the general impact of these projects in Chivi district as a whole will be analysed in the next chapter.

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## CHAPTER IV

### THE SUCCESSES AND FAILURES OF THE INDIGENISATION PROGRAMME IN CHIVI DISTRICT.

#### **Introduction**

The previous chapters have demonstrated how the Indigenization principle of CSOTs was formulated and implemented in Zimbabwe and Chivi district in particular. This chapter will proceed to discuss the impact and effectiveness of Community development projects fostered by Chivi Community Share Ownership Trust on socio-economic rural livelihoods. The chapter will also analyze the successes, failures and challenges faced by the Trust in relation to achieving its objectives.

#### **The Successes and Failures of Chivi Community Share Ownership Trust**

Efforts to economically empower the historically marginalized communities in Chivi district has been attempted by the Indigenization's principle of CSOT so as to promote a sustainable socio-economic rural development in Zimbabwe. However, to a larger extent, the Indigenisation programme failed to transform the socio-economic rural livelihoods in Chivi district. An analysis of the projects implemented in Chivi district shows that the Chivi CSOT delivered what can be regarded as patchy development since the communities partially benefited from the programme. The goals of the CSOT were to promote broad based economic empowerment of the rural livelihoods through the provision and maintenance of hospitals, schools, dams, irrigation schemes and youth projects among others. Moreso, the expected result of the Indigenisation programme was to promote direct participation of communities in their socio-economic development and to promote socio-economic transformation through enterprise development. However, the results were at variants to the goals and expectations of the Indigenisation programme due to several factors such as lack of

adequate funding, lack of communication within the stakeholders and the political ambitions which went on to shape the pace and direction of the programme.

There has been attempts to initiate development in Chivi district by the CSOT following the disbursement of three hundred thousand dollars (US\$300 000) by Murowa Diamonds under the theme of the Indigenization programme. After a Community Needs Assessment was done in Chivi, the Community Share Ownership Trust went on to prioritize the following development programs such as establishing irrigation projects to improve agricultural productivity, provision and maintenance of hospitals, clinics and dispensaries, provision of water and sanitation through drilling of boreholes in the villages and the provision of youth fund to engage in income generating projects like carpentry, poultry, fabrication amongst others, so as to facilitate a sustainable socio-economic rural development and stimulate growth of the local economy. The successes and failures of the Chivi CSOT will be analysed in the context of social and economic factors in this research.

### **Economic Developments**

One of the greatest underlying principles of the Indigenisation programme was to ensure that natural resources being extracted from within the communities facilitate enterprise development and nurture the establishment and growth of a vibrant and diverse local economy. As an attempt to achieve this objective, the Chivi CSOT implemented a number of projects such as the Zunde Ramambo project (2.5 hectares irrigation scheme) in ward twenty two (22), fencing of Denge irrigation and the Youth Development Fund to promote entrepreneurial projects. Literally, these were very crucial projects considering the socio-economic backwardness in the district caused by poor rainfall distribution patterns and a lack of sufficient resources that can stimulate sustainable development in the district.

The ability by the Chivi CSOT to identify and implement these small but pertinent projects that can benefit many people is quite a commendable role played by the Trust. Moreso, projects such as the Zunde Ramambo (chief reserves) project implemented by Chivi Community Share Ownership Trust augur well with the African philosophy of egalitarianism and communalism rather than individualism. Matunhu asserts that the work parties (*humwe*), *zunde ramambo* (chief's food reserves) and *Ubuntu* principles which are still practiced in many rural areas in the country demonstrate the extent to which Africans share poverty and prosperity.<sup>1</sup> This shows that the Chivi CSOT understood and realized that the indigenous ways and knowledge systems are crucial in the development of the district.

However, despite these efforts and insights contributed by the Chivi CSOT, it needs to be highlighted that the projects implemented were cosmetic and partial to the developmental needs of Chivi district. To be more specific, the Chivi CSOT delivered what can be termed as patchy development to the rural communities of Chivi. This is so because, the Zunde Ramambo project was left unfinished due to the lack of financial resources. Mr Magiga the District Head in the Ministry of Youth Chivi and Trustee to the Chivi CSOT eluded that the Trust has only managed to complete the fencing stage but the irrigation equipment was not yet bought due to financial constraints.<sup>2</sup> The project therefore still remained part of the unfinished business in Chivi and a pipe dream without any tangible benefits to the residence of Chivi district.

Moreso the project was very small considering the size of Chivi district which comprises of three constituencies which makes up a total of thirty two (32) wards. If we are to go further and analyze, a ward is made up of about twenty six (26) villages which means that only few villages in the ward twenty two (22) where the project was established would be able to extract the benefits of the programme in the case of it being accomplished. The project was

also implemented in the area where there is a powerful and vocal chief in the Trust showing that the Indigenisation programme will only benefit a few and the politically connected.

Furthermore, attempts to promote the socio-economic transformation through enterprise development have been made by the Chivi CSOT. There was US\$20 000 distributed to thirty one youths in Chivi district as a Youth Development Fund (YDF) meant to promote entrepreneurial projects among the youths so as to curb the problems of unemployment in the district.<sup>4</sup> However, the Youth Development Fund greatly failed to materialize in Chivi district partly because the programme was politicized and largely influenced the outcome of this project. As already explained in chapter three, the Youth Development Fund (YDF) according to the principle of CSOTs should be a revolving fund that is given to youths as a loan, which the recipients have to return or pay back on monthly basis after three months of operating a project so that other youths will be able to access the loans to economically empower themselves through income generating projects.<sup>5</sup> On real empowerment basis, the youths who were supposed to receive the loan were first supposed to receive capacity building trainings that will enable them to kick start and run a viable project.

However, the YDF was politicised in Chivi and only those who were politically connected were able to benefit from the Indigenisation loans. Interviews with the youths who received the loans shows that the program was hurriedly implemented and there was no capacity building trainings given to the youths who received the Indigenisation loans so as to help them to start a viable project. Instead the youths received the loans in the name of politics and very few of them managed to set up a vibrant project. Interviewing the youths who received the Indigenisation loans, Shamiso Nyika of ward ten (10) revealed that the youths were incompetent and not capacitated enough to run a project. Shamiso Nyika pointed out that she started a grocery business at Zvamapere Growth Point with the loan she received from Chivi CSOT.<sup>6</sup> However, she stated that she failed in this venture due to competition faced from

strong competitors who were already in business in this area.<sup>7</sup> This portrayed the inability of the youths to run a project and also the failure by the CSOT to impart some business skills in the youths since the youth did not do any business analysis so as to come up with a proper business plan on how she expected to survive and compete with those already in business.

Moreso, Mr Kadira the Youth Development Officer (YDO) at the Ministry of Youth Chivi posited that the YDF failed to produce good results in Chivi district and he blamed the youths for what he referred to as the unwillingness to pay back the Indigenisation loans.<sup>8</sup> He stated that so many youths who received the loans came telling stories that they faced different challenges in their business endeavours hence they could not pay back the loans. The challenges which the youths encountered include theft of their order, competition within the businesses they started as well as the inability to start a business. Mr Kadira postulated that some youths started their projects very well and they were also paying back the loans but could not finish their instalments due to negligence.<sup>9</sup>

The researcher also contacted interviews with the youths who received funding so as to examine the factors that hindered the youths to perform to the expectations and requirements of the Indigenisation programme. The youths were kin to explain that the basis on which they received the Indigenisation loans were not clear that they were to be paid back. Mujeri Taruvinga one of the youths who received the Indigenisation loans eluded that they were given the loans on political grounds on the day before the 2013 Presidential elections and that they were told to vote for ZANU PF on the same occasion they were given the Indigenisation loans.<sup>10</sup> Taruvinga succeeded in establishing a welding project where he produces products such as door frames, window frames, and scorch-carts among others but he showed unwillingness to pay back the loans. Similarly, another youth by the name Ezekiel Zhara posited that he used the loan he received to pay school fees for his wife who is in Bondolfi Teachers College.<sup>11</sup> This supports the view shared by different people in the society that

empowerment initiatives such as the Indigenisation programme are political oriented and electoral calculations designed by the government to win elections.

The politicization of the Indigenisation loans hindered the smooth flow of the revolving fund since the youths were not able to pay back the Indigenisation loans and they used politics as the scapegoat. The ZANU PF youth leader representative of Chivi Community Share Ownership Trust Mr Chinyama in a review meeting of the Chivi CSOT lamented that the youths are failing pay back the Indigenisation loans and no measures can be taken against them since the loans were given to the youths a day before the 2013 Presidential elections on campaigning grounds.<sup>12</sup> Moreso, Jacob Taruvinga one of the youths who received the loans postulated that Mr Chinyama (Youth Rep) is even one of the youths who received the Indigenisation loans and did not pay back the loan. Given such a scenario where even the youth representative and member of the CSOT failed to comply with the regulations of the programme, then the youths cannot be wholly blamed for their incompetence. This therefore negatively affected the outcome of the Indigenisation programme and tarnished the image of the whole programme as well since the generality of the community criticized the CSOTs as a mere political rhetoric and a gimmick to win elections by the ZANU PF party.

Commenting on the principle of CSOTs in Zimbabwe, the Director of Research and Advocacy in the Solidarity Peace Trust, Brian Raftopoulos lamented that although the indigenisation initiative remains noble, ZANU PF has used the controversial programme to gain popularity.<sup>11</sup> He went on to say that, “By implementing this controversial programme, ZANU PF managed to claw back some space which it lost to the MDCs in the 2008 disputed elections and increase its support base.”<sup>12</sup> This scenario shows that while the government has the potential to come up with noble ideologies of development initiatives, the motives are both political and economic since political and electoral calculations always plays a part and negatively affects the outcomes of such policies.

## **Social Developments**

In the social development, the Chivi CSOT made a commendable effort to improve the provision of social amenities for the benefit of the residence of Chivi District. However, lack of adequate financial resources underpinned the Trust to embark on huge projects that can result in tangible and sustainable socio-economic developments in Chivi. To begin with, the education sector is one which to a lesser extent benefited from the principle of CSOT in Chivi district. The Trust managed to provide furniture (benches and tables) in schools which had high shortages of furniture as was indicated by the reports from the community needs assessment outreach. Schools such as Sadzangwena primary school, Masunda South primary, Chisenga primary, Ngundu high, Masasa secondary, and Madamombe high school benefited from the Indigenisation's concept of CSOTs through the provision of furniture in the classrooms.<sup>13</sup> Mr Magiga postulated that each school received benches and tables with a sitting capacity of hundred and twenty pupils or enough to provide three classes.<sup>14</sup> He also added that painting of schools were done in Nyahombe primary, Masunda North secondary, Kushinga secondary, Arch Munaka secondary and Zororai secondary schools.<sup>15</sup> Therefore the provision, operation and maintenance of schools as an objective of the trust are quite an important and worthy mentioning effort made by the Chivi CSOT.

The Headmaster of Madamombe high school Mr Chikwadze commented the role played by the CSOTs in schools pointing out that the donation made to his school managed to solve the shortages of furniture which is quite problematic in many rural schools.<sup>16</sup> He also pointed out that the Indigenisation programme has the capacity to promote socio-economic developments in Chivi considering some of the big projects contained in the objectives of the Deed of Trust of Chivi CSOT.<sup>17</sup> Indeed projects objectives such as building of classrooms and accommodation houses for teachers in schools, dam rehabilitations to promote irrigation schemes, provision and maintenance of health facilities, construction of roads among others



are powerful projects which have the potential to unlock the development puzzle in the district as with the case of Tongogara Community Share Ownership Trust which has managed to built a school, a mortuary, and bought caterpillars which are rehabilitating roads in rural Shurugwi.<sup>18</sup> However in the case of Chivi, the size of its envelop or seed capital was too small to accommodate such huge projects and therefore such objectives remained a paper tiger.

Nevertheless, Chivi Community Share Ownership Trust has also transformed the livelihoods of villagers in the arid district through the provision of clean and safe drinking water. The Trust managed to drill twenty three boreholes across the district excluding three boreholes which were given to the three chiefs in Chivi (chief Chivi, chief Shindi and chief Nemauzhe).<sup>19</sup> Previously people in these areas fetched water from rivers, dams and wells. These sources of water were not safe considering that they were also used for other activities such as bathing and washing clothes. Headman Madyangove of ward seven (7) commented that the government's Indigenisation has become a blessing to his community since sources of water were scarce in his village.<sup>20</sup>

Moreso women in ward seven (7) were quite thankful to the Chivi CSOT for its role in the provision of water and sanitation. Mrs Madhibha stressed that during the summer season water was a great problem in their village and women had to wake up early in the morning and travel long distances to fetch water.<sup>21</sup> Mrs Mataga added that sometimes they had to wait in long queues to get water.<sup>22</sup> However women in the ward seven highlighted that there is need for more boreholes in the ward since the one planted cannot be able to benefit the whole ward. Water was a problem facing most communities in Chivi district especially during summer season and people spent a lot of time looking for water hence the provision of water by CSOT will save time for the people and that time can now be used in other productive ways. This shows that Chivi CSOT implemented projects which were relevant to the needs of

the community as required by the Indigenisation programme although there is need for more boreholes to solve the problems of water and sanitation in Chivi.

The health sector is also one of the success stories of Chivi CSOT. The health sector was also given first priority as means to improve the situation in Chivi pertaining to health services. People used to travel long distances to get treatment. Chivi Community Share Ownership Trust provided furniture and medical equipment to Madzivadondo clinic in ward five (5) and this helped the completion of the clinic which had remained a pipe dream over the last twelve years. Speaking at the official opening of the clinic in Madyangove communal lands, Senator Josiah Hungwe saluted the concept of Community Share Ownership Trusts for transforming the lives of the rural folk. He further pointed out that the completion and electrification of Madzivadondo clinic would improve service delivery in the area.<sup>23</sup>

In addition, the Chivi District Administrator Mr. Bernard Hadzirabwi applauded the completion of the clinic which is benefiting about five thousands families from Madyangove, Chidyamakono, and Mudadisi areas in Chivi North. The clinic has waiting rooms for pregnant mothers, a maternity ward and HIV/AIDS voluntary testing and counseling services. Mr. B Hadzirabwi lamented that villagers used to walk twelve kilometers to Mhandamabwe clinic to access medical services and the completion of Madzivadondo is a great development for the people in Chivi North specifically those in ward five (5).<sup>24</sup>

In the same view, an investigation the impact of Madzivadondo clinic which had just started operating in their area was carried out. Many people in ward five (5) appreciated the Chivi CSOT for facilitating the opening of the clinic. Mrs. Shungwa of Man'ombe village ward five (5) postulated that the role played by Chivi CSOT in providing furniture and medical equipment that helped the clinic to start operating is of great significance since they no longer have to board a bus to get treatment.<sup>25</sup> Mrs Shungwa pointed out that previously they used to

travel to Mhandamabwe for medication and most people failed to get medical assistance because they could not afford to board a bus to go to Mhandamabwe where there was the nearest health centre.<sup>26</sup> Mr Takawira who reside in ward five (5) also commented that such a development is having a great impact in the society since it is benefiting everyone in the area regardless of one's political affiliation.<sup>27</sup> The opening of Madzivadondo clinic has therefore increased health service delivery in Chivi district particularly in ward five (5), thus the Trust is appreciated in fulfilling the goals of the Indigenisation programme in this aspect.

However, it is paramount to note that the above developments fostered by the Chivi CSOT were cosmetic and partial in terms of empowering the masses and promoting sustainable socio-economic transformation as required by the Indigenisation programme in Chivi district. In the water and sanitation, drilling of one borehole per ward which comprises of about twenty six (26) villages was not robust in terms of providing safe drinking water to the rural livelihoods of Chivi district. The boreholes were also planted near village heads that had political influence in the district supporting the view that these empowerment initiatives by the government are not pro-poor programs but rather elite programs to benefit a few and politically connected ones. Moreso, although the provision of furniture and medical equipment to Madzivadondo clinic was a development that can benefit every individual in the society, this was a partial development since it was only a benefit to the inhabitants of those in ward five (5) and the surrounding villages. Those in Chivi South and Central could not comment or extract any benefits for this development thus indicating that the development fostered by Chivi CSOT was patchy. Similarly the provision of furniture and painting of schools cannot be celebrated as a sustainable development initiated by the CSOT. The district needs vibrant projects such as the construction of more schools, providing blocks to schools with shortages as well as building of teachers' houses so as to transform the socio-economic livelihoods of Chivi district.

### **The Perceptions and Controversy Surrounding the Concept of CSOTs in Chivi District.**

In many African countries, there is controversy surrounding the concept, nature and implementation of economic empowerment programmes. There was also remarkable concern with regard to the nature of the Indigenisation programme in Zimbabwe and Chivi district in particular. Since the inception of the Indigenization policy, there have been divergent views where the MDC has voiced the policy as untimely reckless, damaging and counterproductive to the economic development of the country. On the other hand, ZANU PF argues that there is need to have an inward looking Zimbabwe that is not preoccupied by outsiders, one which has proud and endogenous within its economic policies.

The Indigenisation programme was also received with mixed feelings and scepticism within the communities of Chivi district. In some sections of Chivi district, the Indigenisation programme has been viewed as a front for a few black elite enrichment and ZANU PF programme meant to gain political mileage while other sections glorified and celebrated the programme as an attempt by the government to redress the disadvantages imposed to the rural communities and individuals that were subjected mostly to exclusion during the colonial period. A critical assessment of the programme was done with data collected from different groups of the society in order analyze the impact of the Indigenization programme in Chivi district. The research wanted to establish whether CSOTs are relevant to the development challenges being faced by communities in Chivi district as well as to analyze whether communities have adequate information about the developments being initiated by CSOTs in Chivi district. Various groups such as Chiefs, government officials, village heads, councilors, teachers, youths, women and the disadvantaged groups among others were consulted during the research so as to establish a comprehensive analysis of the programme.

The researcher started off by asking various respondents on how much information they had about the Chivi CSOT which was launched in 2012 in the district. A good number of the

community professed ignorance of the existence of Chivi CSOT while some were aware. It appeared that most ordinary people did not have information about the Chivi CSOT a situation which can be attributed to the lack of effective communication within the stakeholders. The generality of the population just confirmed that they once heard about the programme during the community needs assessment outreach and after these meetings, there was no feedback pertaining to the status of the programme. Mr Mazapure in ward one Dunira village posited that he attended and even participated in the community needs assessment outreach which was held at Vuranda Growth Point on the 22<sup>nd</sup> April 2013.<sup>28</sup> He went on say that after the community needs assessment outreach, there was no more feedback or updates concerning the status of Chivi CSOT yet a borehole had already been planted in the ward.<sup>29</sup> A few members of the communities seemed to be aware while the generality of the population in Chivi proved to be unaware of the developments which were initiated by the CSOT.

This lack of information by the generality of the population had negative effects to the outcome of the Indigenisation programme in Chivi district. When there is lack of adequate flow of information about a certain phenomenon, the result is the emergence of rumor and speculation. Indeed, most people interviewed especially youths and teachers showed attitudes towards the Indigenization programme and portrayed it as an elite programme meant to benefit the politically connected ones. Mr Banda a teacher at Gwamakunguvo High school condemned the programme as a mere political campaigning tool meant to benefit a small black elite and he ululated that the programme cannot be trusted as a vehicle for sustainable development in the country.<sup>30</sup>

The Chivi CSOTS thus suffered the consequences of stigmatization where it was viewed as a scheme for the privileged and politically connected instead of a pro-poor program because of lack of publicity. The Trust managed to gather community needs but went on to implement the projects without informing the very same people they had consulted in the first place. The

generality of the population in Chivi therefore failed to appreciate and recognize developments fostered by the CSOT. When communities are not aware of projects or are not informed about projects taking place in their communities, they cannot be expected to participate on those projects. This failure of effective participation of all stakeholders in programmes that affect their lives is counterproductive on development and if this display of ignorance is anything to go by, then the issue of broad based economic empowerment through Indigenization will remain a pipe dream in Chivi district.

However, the level of awareness from traditional leaders, councillors and government employees was different from the other groups since most of the respondents showed understanding about Chivi CSOT. This knowledge possessed by the government workers was due to feedback meetings which is done by the government ministries during the operations of their services of which these ministries have a representative who is a Board member of the Chivi CSOT. For instance, the Council Chairman Mr Killer Zivhu is a Trustee of the CSOT while the Chief Executive Officer (CEO) of Chivi Rural District Council is the secretary of Chivi CSOT hence the Councillors were updated on the status of CSOT during Full Council Meetings which are done every month. Therefore, to the government officials and members of the Chivi Community Share Ownership Trust, the Indigenisation programme is a welcome and noble idea by the government to redress the colonial inequalities imposed to the rural communities by colonialism. These people support a revolutionary perspective whereby they strongly support and glorify the government for coming up with the Indigenisation programme to the rural communities.

During research, it was noticed that the government officials were keen to participate in the Indigenisation programme and anyone opposed to the principle of Community Share Ownership Trust is referred to as an opposition member who supports colonial imperatives. Mr Magiga a Trustee of the Chivi CSOT and district head in the Ministry of Youth

Indigenisation and Economic Empowerment in Chivi shared his perceptions about the Indigenization's CSOTs commenting that the idea is an endeavor by the government to plough back to the communities the exploitation and segregation the district experienced during the colonial period.<sup>30</sup> The District Administrator also commented that the Indigenisation programme is a welcome idea since it has brought socio-economic developments in Chivi district through the provision of health facilities, rehabilitation of schools and the establishment of Zunde Ramambo project among others.<sup>31</sup>

On the other hand, the Chiefs portrayed their love and support of the government initiatives to develop the district which is still backward in terms of socio-economic developments. Chief Nemaushe commented the role of the CSOT on establishing the Zunde Ramambo project in his area. He stipulated that such a development revives the pre-colonial principles of communalism where communities united to effect their agricultural production so as to secure food security in their areas.<sup>32</sup> Chief Chivi and chief Shindi also shared the same view and posited that the Zunde Ramambo project should be championed and commissioned in every constituency of the district in the long run.<sup>33</sup> Evidence also shows that each chief in Chivi was given a borehole by the CSOT. CSOT in the chief's point of view therefore is a welcome and noble idea by the government since the fruits of them is close to them and has benefited their livelihoods.

There is therefore need for one to first understand the political, social and economic environment in Zimbabwe before one attempt to analyze the Indigenisation programme or understand people's opinions and perceptions about the program in Zimbabwe and Chivi district in particular. In Zimbabwe, society has been divided between the country's prominent parties the ZANU PF and the MDC of which both parties are competing for popularity and support base from the people. Consequently, any initiative by the government to implement development policies is de-campaigned and strongly criticized by the opposition movement

regardless of what potential the programme possesses. On the other hand the ZANU PF party is trying by all means possible that the opposition party will never rise to power and tend to use these development programmes as a way to gain political mileage. The opposition movement or supporters therefore have attitudes towards every government policy since they view any government empowerment initiative as means to garner support from the people so as to further its political ideologies. Therefore, any attempt by the government to launch development policies is doomed and condemned by the opposition movement as a mere sloganeering and political rhetoric hence they alienate themselves from such initiatives. One has to decipher such issues therefore in analyzing the perceptions and controversy surrounding the Indigenisation policy. This is to say that while some of the critics posed by both parties might be true, there is also tendency of exaggeration and prejudices posed by these different conflicting parties. Empirical data that shows truth from the facts on the ground will be more satisfying when engaging on such critical issues.

However, although society in Zimbabwe tends to define people along political lines and the beneficiaries are likely to be party cohorts, it is paramount to note that when development occurs in a society, the fruits of it do not alienate any member of society from benefiting. For instance, when a hospital, a borehole, a bridge, road or a school is established in a community, everyone will be able to utilize the services and operations of such a development regardless of what political party one belongs. The indigenization programme especially the principle of CSOTs is a broad based empowerment with the potential to unlock the development puzzle in the rural areas. However the programme has met a lot of challenges that affected the outcome of tangible benefits. The program was greatly affected by failure by the mining companies to comply with the Indigenisation policy. The companies failed to own their pledges they made towards CSOTs as with Murowa Diamonds which only paid US\$300 000 to Chivi Community Share Ownership Trust when it had pledged



US\$500 000. This affected progress and results of CCSOT's objectives since some projects were left unfinished for example the Zunde Ramambo project was not completed thus making the indigenization program open to critics in different parts of Society.

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29. Interview with I. Banda, Chivi District Ward One, 05 July 2015.
30. Interview with K. Magiga, 15 September 2015.
31. Interview with B Hadzirabwi (DA), at his Office, Chivi District, on 15 September 2015.
32. Interview with J. Nemaushe (Chief), at Chivi Rural District Council Offices, Chivi District, on 22 July 2015.
33. Interview with B. Shindi (Chief), at Chivi Rural District Council Offices, Chivi District, on 22 July 2015.

## **Conclusion**

This research was mainly concerned with examining the impact and effectiveness of the Indigenisation policy's principle of Community Share Ownership Trust as a vehicle to promote socio-economic rural development in Zimbabwe with particular reference to the Chivi Community Share Ownership Trust. The research was also an attempt to account for the implementation of the Indigenisation programme, analyze the strength and weaknesses and assesses the successes and failures of the programme in promoting socio-economic rural development in Zimbabwe and Chivi district in particular. An analysis of various opinions from the people in Chivi district and literature from various scholars, articles, government publications among others was engaged in order to draw up a conclusion on the impact of the Indigenisation policy as a vehicle for socio-economic rural development in Zimbabwe and Chivi district in particular.

The research established that the concept of Indigenisation and Economic Empowerment derive their relevance from Zimbabwe's colonial background and the objectives of the struggle for independence. From the 1890 to 1980, Zimbabwe was gradually turned into a white-supremacist colony, in which black people were dispossessed of their economic resources, and politically subjugated. The black Zimbabweans were discriminated against in all aspects of life while extrajudicial methods were used to further entrench the system of black servitude in Zimbabwe. This in effect led to the struggle for independence in which black Zimbabweans sought to determine their own political destiny, gain access to and control over their natural resources, means of production, and social services. The concept of Indigenisation and Economic Empowerment therefore was promulgated as a means to redress the historical injustices imposed on the rural communities by the colonial government through incorporating the rural communities into the mainstream economy.

Therefore, this study concludes that, first and foremost the Zimbabwean Government's Indigenisation programme in Chivi District delivered what I wish to call patchy development because the projects of the programme have promoted development only in a few selected areas of the district which looks like small islands of development in a huge ocean of underdevelopment. Second, most of the projects remain part of the unfinished business of the Chivi CSOT as a result of a multiple of political, social and economic factors that have militated against the outcome of tangible results. These factors include political influence of some powerful individuals who interfered with programme implementation, lack of adequate financial resources, structural weaknesses embedded in the policy such as lack of monitoring mechanisms, as well as corrupt tendencies of the agents for the proposed change in Chivi district. This means that the promises of socio-economic transformation through the provision and maintenance of schools, hospitals, bridges, water and sanitation, dip tanks, and dams among others embedded in the objectives of the Indigenisation programme have remained a pipe-dream and an aspiration in Chivi district.

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